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THE
Missionary Magazine
AND
CHRONICLE.



AWFUL DEATH OF A SAMOAN CHIEF.

POLYNESIA.

SAMOA.

THAT portion of the Island of Savaii, to which the present article has reference, appears to have suffered comparatively little from the ravages of the late war; but, on the other hand, from the villages being difficult of access, the inhabitants had scarcely emerged from their primitive barbarism. During the last three or four years, however, they have enjoyed the constant supervision of a resident Missionary, the Rev. C. W. E. Schmidt; and the signal and happy change that has been brought about, through the benign influence of the gospel, is depicted in the following communication from Mr. Schmidt, under date Salailua, December 31st, 1851:—

“It is gratifying to be able to report that during our residence in this portion of the Lord’s vineyard we have apparently not laboured in vain, nor spent our strength for nought. It is true we have met with trials, but they are far outnumbered by our mercies.”

TRIUMPHS OF THE GOSPEL.

“One of the most cheering indications amongst the people of our charge, is the conversion of the principal chiefs, and many other individuals of Faiaai, a village which had formerly been a den of evil spirits, and a nursery of abominable heathen practices and horrid cruelties; it being, at the same time, the principal seat of government in this division of our district. This happy change commenced with the most influential young chief, the ringleader in all sorts of wickedness, who was made to feel, by the power of the Word and Spirit of God, that he was a sinner, and thus exposed to everlasting condemnation. The question, ‘What shall I do to be saved?’ became the great question of his life; and, on learning that the way to salvation is the way of repentance and faith in Jesus, he parted with all his wives but one, gave up many detestable heathen customs, and attended earnestly to the things that belong to the soul’s eternal welfare. For some time he had to encounter, along with a faithful teacher, great opposition and enmity from his own father, and from all the chiefs of the village, who tried every scheme to draw him back into evil courses. We tried, however, to encourage and strengthen the new convert, who took refuge with us until the

hatred of his father and the other chiefs had partly subsided. This interval was signally blessed to the good of his soul, so that he grew rapidly in knowledge and devotedness to the cause of Christ. He was in due time prepared, under the Divine blessing, for the holy rite of baptism, received into church-fellowship, and is now labouring as a teacher in another village. His friends, on observing his steadfastness and consistency, were silenced, and soon followed him, one after another, in setting their affections on things above; so that at present twenty-two inhabitants of Faiaai are sitting clothed, and in their right minds, at the feet of Jesus. Consequent upon these events a stop was put to the abominable night dances; the adult school became frequented; new Testaments, &c., were eagerly bought; and oil, native cloth, mats, and cinet were joyfully contributed for the spread of the gospel in general, and for the Mission to the New Hebrides in particular.

BY THEIR FRUITS YE SHALL KNOW THEM.

“We are delighted, likewise, to be able to record, that not only here, but in almost all the villages of the district, the pestilential night dances, which were reproduced by the cruel war in many a district, are entirely discontinued and forbidden by the respective authorities. Two chiefs, in different villages, destroyed some large houses used for the accommodation of strangers; several wicked travelling parties having, in disregard of their prohibition, practised this heathenish work.

“Another indication of the growth of light and knowledge was the joy manifested on the reception of the neatly printed and bound

New Testaments; and while some parties elsewhere were preparing oil for a war-boat, our people were purchasing the precious Word of God. The number of readers is fast increasing in every village. The Divine services are well frequented on Sabbath days, though with less regularity during the week. The Sabbath-schools are better attended on the whole by the adult population, than by the children. The attendance on the juvenile week-day school is fluctuating; but those children that attend with regularity make pleasing progress. It is very delightful to observe what a pleasure the children take in contributing for the spread of the gospel. Each child brings every Monday morning one cocoa-nut to the school. One-half of the cocoa-nuts thus collected goes to the support of the teachers, while the other half forms the annual contributions of the children towards the spread of the gospel, in which labour of love the teachers, church-members, and inquirers joyfully unite. The children's contributions for the past year amounted to more than 100 gallons of oil.

"Another pleasing circumstance worth mentioning, is the readiness with which the female church-members and inquirers entered, two years ago, upon a plan proposed to them by Mrs. Schmidt, to work unitedly, at stated seasons, for the support of the native teachers in the New Hebrides. They have already manufactured a very large quantity of native cloth and mats in the anticipation of the arrival of the *John Williams*.

"On the whole, we have been able to carry out with effect our plan of visiting unitedly, at convenient seasons, the two principal out-stations Samata and Falealupo, and of residing some months at each place, during which time I make repeated excursions to the neighbouring villages. The people are well pleased with this arrangement, *as both of us* thus come again and again into contact with our whole widely scattered flock. We hold annually three Missionary meetings at the three principal villages alternately,—one in the month of May, and the two others in other suitable months. They are very well attended, and rendered very interesting by the animating speeches of efficient teachers and church-members. By their means we endeavour both to stimulate the zeal of be-

lievers, and to gain over to the Lord's side those who are still enemies to the truth. The contributions afford pleasing evidence that the Divine blessing rests upon these our feeble efforts, for they have increased during the last two years more than twofold. In 1849, they amounted to 159 gallons of oil; in 1850, they increased to 400; and this year, they amounted to 600 gallons.

"The church likewise had an accession of 46 persons, making a total in communion of 147. The class of the catechumens consists of 90, including some very aged persons. 74 children of church-members, and 28 adults, have been baptized. There have been excluded from church-fellowship, 20; suspended 5; restored, 18; marriages, 10. Five church-members exchanged the church militant for the church triumphant, having kept the faith to the end. Four young men, who had been under special training, have been added to the corps of teachers; and an efficient teacher has been obtained from Malua. We have thus been enabled to follow up our plans for instructing and ameliorating the condition of our poor people, although our health has often been greatly affected by our over-exertion, and the effects of a debilitating climate."

THE WAY OF TRANSGRESSORS IS HARD.

"To this humble record of the Lord's merciful dealings with us, I will subjoin a notice of the awful death of *Popotunu*, one of the most wicked chiefs of Samoa. He delighted and excelled in every kind of abomination, and had killed many foreigners, of whom several were Americans. (See Captain C. Wilkes' *Narrative of the United States Exploring Expedition*, page 96, vol. ii.)

"*Popotunu*, being on a visit in his native village, *Faiaai*, returned one afternoon from bathing; ascending the steep path, he suddenly became giddy, and fell from a high precipice upon rocks, without being observed by a small party which followed him at some distance. (See engraving, page 229.) His head being most severely wounded, and the whole body terribly shaken; he was lying insensible in his blood for some time, before he was missed and sought after. The people of *Faiaai* lost no time in removing him to *Salailua*, where I attended him four days. When he was brought to me, his skull was quite bare, so that I had to sew together nearly

the whole skin of his head. He suffered great pain, but although lying at the brink of the grave, he wished, like Felix of old, to put off attention to spiritual things to a more convenient season. After four days, his people conveyed him to his village, Palauli, but he expired shortly after reaching the shore. He died as he had lived. Awful consideration! Popotunu was often hunted after by American ships—a large reward having been offered for his apprehension, dead

or alive, on account of some Americans whom he had murdered. All attempts to catch him were, however, unsuccessful, until God Almighty made bare His arm, and arrested him in his wicked career, in the very same village where he had most cruelly put to death an unoffending sick American seaman, who had been left in his charge. I endeavoured to improve this awful event for the benefit of the living, by preaching on Matt. xxi. 44."

LEONE, ISLAND OF TUTUILA.

To the superintendence of this field of labour, the Rev. J. P. Sunderland succeeded in January, 1851, on occasion of the removal of the former missionary, the Rev. A. W. Murray, to the island of Manono.

The subjoined extract of a letter from Mr. Sunderland, dated 25th December, ult., will show that he had entered upon his new sphere of effort under pleasing auspices, and that the people of his charge are desirous to attest their interest in the cause of Christ, by rendering active and self-denying services on its behalf.

"It is nearly twelve months since we succeeded Brother Murray in this district. We have had some difficulties to contend with; but, upon the whole, we have had much to encourage us in our work amongst this people during the past year. We felt, in the very outset of our labours here, the disadvantage of not having a suitable place in which to conduct public worship and carry on classes. The congregation had to divide on the Sabbath-day, and occupy two Samoan houses. The former chapel was blown down in the gale in 1850. A meeting of the whole district was held, and they resolved to commence immediately the erection of a new chapel. They set to work with great spirit, for 'they had a mind to work,' and in *one month* a good strong Samoan roof was put up; another month sufficed for the building of the stone walls; so that in *two months*, they had completed a good substantial chapel, ninety feet long and forty feet wide.

"The chapel completed, we next consulted as to whether we should have a subscription this year for the work of Missions; some fearing, from the scarcity of cocoa nuts and the building of the chapel, we should have to postpone our May meetings until next year. They resolved, however, to try what they

could do, and it was ultimately agreed upon to hold the *May Meeting*, on the 8th of *July*! We had a good attendance, and the people seemed to take an interest in the object contemplated, and requested that their subscriptions, though small, should be *devoted to the New Hebrides Mission*, as it would give an additional impetus to their exertions and seemed to be a suitable channel in which to pour their contributions.

"The collection amounted to 545 gallons of cocoa-nut oil, and £10 11s. in money; and, considering the shortness of the notice given of the meeting, and the poverty of the people, I really think they did what they could.

"I urged upon their attention, at that meeting, the propriety and the advantages of making *monthly* instead of yearly subscriptions, for the purpose of assisting in the work of evangelization, showing that it would excite a deeper interest in their own minds on the subject; that it would stimulate them to greater earnestness in their approaches to the throne of grace, and enable them to pray with more ardour to Jesus, 'Thy kingdom come;' and that it would be more in accordance with the apostle's advice (1 Cor. xvi. 2), 'Upon the first day of the week let every

one of you lay by him in store, as God has prospered him,' &c. The suggestion was well received, and we are now making the trial of monthly subscriptions. At present it is the day of small things, but I hope, in time, when the people see fully its importance and advantages, we shall reap the benefit of the experiment. There is a scarcity now of cocoa-nuts, so that the first month we got no oil. The subscription for August was 13s. 6d.; September, 15 gallons oil, cash £1 3s. 6d.; October, 22 gallons oil, cash £1 2s. 5½d.; November, 36 gallons oil, cash £2 8s. 6d.; December, 42 gallons oil, cash £2 12s. 10d.

"There is a good attendance of the people on the public means of grace, and, also, at the day-schools for adults and children.

"Several church members have died during the year, most of them giving pleasing evidence of their interest in the Saviour and

their resignation to his will. One was the wife of a teacher; her disease pulmonary consumption. She sunk very gradually to the grave, and seemed daily to be waiting for the time of her departure with a mind submissive to her Saviour's will, and leaning upon him as her Guide and Deliverer.

"The chiefs have adopted a code of laws, and are making attempts to carry them out. Their ideas of legislation at present are not very clear. The Samoan custom of holding the persons of chiefs sacred makes it a difficult thing for them to bring their laws into operation, when chiefs happen to be the aggressors. They are beginning, however, I think, to see and feel the benefit of the laws in the attempts they have already made to punish crime. If they succeed in carrying them out, it will be a blessing to the community at large, and greatly promote their moral welfare."

CHINA.

HONG KONG.

WHILE the extensive spread of the Gospel in China continues to be opposed by many and all but insuperable obstacles, we are from time to time privileged to announce the ingathering of one and another from among the native population to the fold of Christ.

Two additional converts have recently been admitted to the initial rite of the Christian church, at this station, and, in reporting the interesting event, the Rev. Dr. Legge, under date July 22nd ultimo, makes the following statement:—

BAPTISM OF TWO CHINESE.

"I informed you that I was expecting on the last Sabbath of the last month to have the pleasure of administering the ordinance of baptism to two Chinese. I did baptize them accordingly, in Union Chapel, in the presence of the usual congregation of our countrymen, and about an equal number of their own. The parties were a man between forty and fifty, and a lad of nineteen, one of my scholars in the preparatory school. The former is at present employed as a writer at a good salary in one of the government offices in this place. For some years he was employed as a teacher by Dr. Hobson, and had applied to the church in Canton for baptism nearly three years ago. He first came to Hong-Kong last year as a

teacher in Bishop Smith's school, and, shortly after his arrival, wrote to me requesting that he might be baptized. I had then several interviews with him. Being a scholar, and having read much of the Bible, and enjoyed Dr. Hobson's instructions, his knowledge was of course very considerable; but I was not satisfied that he was receiving the truths concerning the person and work of Christ as a little child. Now and then, in the course of our conversations, sparks were thrown out as from the proud, unsubdued heart of a Chinese professor of literature.

"In the end of last year, he went back to Canton, having given much satisfaction to Bishop Smith as a teacher. Four months ago he returned here and obtained his present

employment, shortly after which he renewed his application for baptism. His views, which were previously defective, had become enlarged. He professed his entire dependence on the atoning death of Christ, avowed that Christ was the Son of God, and God over all, without whom there was no salvation, even for Confucius and the other sages of China, and declared that he was humbly seeking to cultivate religion pure and undefiled. Who could forbid water that he should not be baptized? The Chinese brethren were unanimous in their suffrages that he should be received into their number. I baptized him, therefore, as I have told you, he witnessing at the time a good confession.

"From the case of the other party my pupil, Chü A-luk, I shall take occasion to make some observations on the system which we have been pursuing here in the hope of being able to train up a native ministry.

"I never administered baptism to any one with more satisfaction and confidence than to A-luk. He is a son of the colporteur of the same name, and has been in the school for about six years. His abilities are not above mediocrity, and till within the last twelve months he used to give me a good deal of trouble, being noisy and inattentive. A great change gradually took place in his conduct. He grew quiet and diligent, thoughtful and reserved. Mrs. Legge and others took notice of the change, and spoke of it. He was evidently revolving a great purpose in his mind, and I was pleased but not surprised, when in the beginning of this year he told me that he was anxious to declare his faith in the Saviour and to be baptized. His piety appears to be based on a deep conviction of his sinfulness and weakness. I fear it will not be possible to make him a scholar, either in Chinese or English, but I expect that in his own walk he will adorn the gospel of our Saviour."

CONVERTS IN THE NATIVE BOARDING SCHOOL.

"A-luk makes the tenth of our scholars who have been received into the church of Christ within the last five years. We do not plume ourselves on this success, but we ought to be grateful for it. I do not know if there are many boarding schools, even in England, taught by God-fearing masters, which could

show an equally gratifying result. The number of our pupils has never been more than fifty, and for the most part they come to us quite young and entirely ignorant of all Christian and Divine truth.

"It is, I think, in connection with Mr. Moffat's school or schools in Africa, that Mr. Freeman remarks with regard to the training up a native ministry among the heathen, that we should have that object in view from our first commencing to instruct their children. Let a good general Christian instruction be given, and the teachers be ever on the watch to cherish the symptoms of nascent piety, and when pupils have really become pious then carry on their education so as best to fit them to be evangelists and preachers among their countrymen. It is on this plan that we have proceeded here since 1844, and especially since 1848. We are not yet in a position to judge truly of its results, but so far as we can ascertain them we have no reason to be discouraged.

"Among the young men who are converted, there will always be a proportion—more than half—who, from mental or physical infirmities, will be unapt for the office of teachers. Others again may be expected to yield to opposing influences, and, without making shipwreck altogether of faith and of a good conscience, prefer easier and more remunerative courses of life to the arduous toils, and in a heathen country dangers, of the Christian ministry. The mysterious providence of God, moreover, may lay low the native student, as it does the foreign Missionary, when the hopes of the church of him and from him are at the highest.

"It may be observed, that none of the young men have apostatized. It may be that one has turned aside from the path in which we wished him to walk, and that in some others the growth of the spiritual life has not been so continuous and vigorous as we hoped and prayed; but I do not know that these young men would be lowered in our estimation, if a comparison could be drawn between their history and that of as many young members of any Congregational church at home.

"Of the ten there are only four in the position of students, and it may be doubted whether all the four will be able to finish their

term of study, or that I shall be so satisfied with their profiting as to be able at the close of the term to recommend them all to the service of the churches. Still they will all be witnesses of the truth in their several spheres, and if only two go forth as scribes well instructed for the kingdom of heaven, there will be grounds for congratulation. Such a production of native ministers is slow, but it is faster than the formation of native churches. I think I speak the truth when I say, that no one Chinese Mission has added

to its communion fifty members during the last five years. So far then as the establishment of the kingdom of Christ in this part of the world is concerned, it is yet the day of small things. If this one department of operations seems to advance slowly, its advance is quite equal to that made in other departments, and when on all our fields of labour the Spirit shall be poured out from on high, this also will receive blessing from God."

INDIA.

CUDDAPAH.

OUR Number for July contained an article from the pen of the Rev. Edward Porter, showing that in the various departments of evangelical effort at this station, the Lord had vouchsafed the tokens of his presence and blessing. The additional particulars given in the subjoined letter afford gratifying proof that, in the villages around Cuddapah, the gospel has come with light and power to many hearts.

Under date August 13th ult., Mr. Porter writes:—

"I am thankful in being able to report favourably of the prosperity of the Mission. During the current year, I have baptized no less than eighteen adults, upon a credible profession of their faith in Christ. Some of the number have already undergone a considerable storm of persecution from their heathen neighbours, but I am thankful to say, that they have hitherto remained steadfast in the faith, and that, through their instrumentality, others are now willing to join our Christian congregations. You will be glad to hear that the work of conversion in the village to the north-west of Cuddapah appears to be steadily advancing. There are now upwards of forty candidates for Christian baptism in five different villages, who have already renounced all idol-worship, and have placed themselves under Christian instruction. In one village, which we have now adopted as an outstation, some of the people have surrendered their idol, with the temple, into our hands. The former (a large flat stone, with a little colouring upon it) is now used as a seat for the schoolmaster, and the latter is employed as a school-room, in which to teach their children the word of life

and peace. It is, however, far too small for the numbers who come to hear the word of God on the Sabbath, so that I fully intend to build a good-sized chapel, which may serve the double purpose of a school-room in the week-day, and a place of worship on the Sabbath. I expect it will cost about fifteen or twenty pounds. Should any friends of Missions be inclined to help us in this good work, we shall be most happy to receive their subscriptions. The people will, I have no doubt, help us to some extent; but, as they are very poor, they will not be able to do much towards defraying the expense. In this place (Udhulupooram) there are upwards of twenty adult candidates for Christian baptism, and a considerable spirit of inquiry is excited amongst the villagers in the neighbourhood. In a village near this station, called Korennupully, they have surrendered their idol to our native catechist, and are now earnestly seeking a Christian teacher. Whilst our catechist was staying at Yeyparala, a man from Oopulapadoo came to him, and said, 'Sir, we have heard your preaching, and have believed the truth which you declared to us. We now hate our idol-

atry, and have rejected our heathen ways; but where is the schoolmaster to teach us and our children?' The catechist replied, that 'our master will come and visit you, and send you a Christian teacher.' There are now no less than five or six villages, where they are earnestly desiring a *Christian* schoolmaster to teach their children and adults the way of salvation.

"We hope to supply their wants as far as we are able; in the mean time we must in-treat the earnest prayers of the friends of Missions at home, that the Lord would raise up and send forth more labourers into this large and interesting field. We want men full of zeal for Christ, and of tender compassion for perishing souls; men who will be willing to spend and be spent for the glory of the Redeemer in this vast heathen land. Should the Lord, in answer to our many

prayers, pour out his Spirit *extensively* on the hearts of this people, so as to lead them to come in *flocks* to the standard of the Prince of Peace, we fear the present state of Missionary zeal in the churches at home is so low, that we should not be able to find spiritual shepherds for them to lead them into the paths of truth and salvation. Oh! it is grievous to think of Missionary zeal and Missionary contributions declining, when the Lord is setting before his church so many wide and effectual doors, and bidding them go up and take possession of the land. The churches of Great Britain must not think of *receding*, or of being *stationary*, in that great work which the great Head of the church has committed to their charge, but must press *forward* to plant the standard of their great King in the midst of the citadels of heathen idolatry and superstition."

BANGALORE.

THE "SECRET DISCIPLE."

IN our Number for September we gave a communication from the Rev. B. Rice, of the Bangalore Mission, containing, besides other interesting matters, a notice of the death of a respectable and intelligent Brahmin, who had long known, and apparently loved the truth as it is in Jesus; but who, to the last, shrunk from making an open profession of his faith.

The following additional particulars respecting this hopeful, but timid disciple, are from the pen of our respected friend, the Rev. John Hands, formerly of the Bangalore Mission.

Under date, Lower Abbey-street, Dublin, September 13th, Mr. Hands writes:—

"In the last CHRONICLE I have read with deep interest the account of 'A Secret Disciple,' from the pen of my esteemed brother the Rev. Mr. Rice. Should you deem it worth insertion in your next month's, it will, I doubt not, be interesting to our friends to know something more of my departed friend Suncharappa.

"About twelve months before I left Bangalore, in the close of 1840, one of the Canarese boys, who had been taught in our Mission School, was taken into this Brahmin's service as a cow-boy. One day, before he went to the field with his cows, he sat down in his master's yard to read his Canarese

Testament, and accidentally dropped a loose leaf without observing it. Shortly after, Suncharappa passing that way, and seeing this paper lying on the ground, took it up and read it, (it contained part of the ninth chapter of the Gospel by Mark). Struck with what he had read, he inquired what it was, and how it came there; some one told him, they supposed it belonged to the little cow-boy. 'Ah!' said he, 'call him.' The boy came. 'What paper is this?' 'It belongs to my book, sir.' 'What book?' 'A book I got at the Mission School.' 'Can I get such a book?' 'Yes, sir, you may get one at the Mission House.' He came and

asked for such a book as the boys read in our school. Having ascertained from his account of it what book it was, the Gospel by Mark was given to him, and, I believe, Luke also, with an earnest exhortation to read them with serious attention as a part of our Holy Scriptures, and containing the history and words of Jesus Christ, the Saviour of the world, and he was requested to come again when he had read them, and we would give him more, and explain to him anything he did not understand. He came again, expressed the satisfaction he had experienced in the perusal, and requested explanations of some passages he did not quite understand. These were given with the remainder of the New Testament. This he also soon read through, and appeared much impressed by what he had read, and asked for more. The translation of the Old Testament was then given to him, and much interesting conversation passed.

"Soon after this, he began occasionally to attend our Canarese family worship, and then our public worship, in the Pettah Native Chapel. This was soon noised abroad, as he was a man of some note among the Brahmins, and exposed him to no little persecution from his family and others, so that he considered his life was in danger, and felt it necessary to discontinue his open communications with us. When I was leaving the station I called upon him to bid him farewell, and also again to urge him to follow out his convictions and publicly avow his faith in Christ, in whom, to me, he had repeatedly

declared he did believe. I found him in his verandah with a little company of natives around him, with whom he was reading the New Testament. After I had given them an address, he took me up alone to a little upper room, where I found the whole of the Canarese and Telooogo books and tracts I had given him, with a little book of prayers in English, of which language he had acquired a little. He then said, Since I have become acquainted with you and your holy books, I have spent a large portion of my time in this little private room, reading them and offering up my prayers to God through Jesus Christ; then, putting into my hand a little bamboo box, he said, This box contains my household gods; I want not these now, and I give them to you; take them to your country, and let the Christian people in England see what despicable things we poor ignorant Hindoos have been accustomed to worship. I again besought him to give himself fully and openly to the Saviour. He said, I must wait a little longer. Having prayed with him, we parted with not a little mutual emotion. He promised he would write to me, but no letter have I received from him, and I had many fears that his convictions had died away. However, from my frequent intercourse with him, while at Bangalore, and the interesting account which Brother Rice has given us of his latter end, I feel strong ground of hope that I shall meet him in heaven. Many such secret disciples, I have no doubt, are to be found in India.

NAGERCOIL.

THE LAMBS OF THE FLOCK.

For several years past Mrs. Lewis, the wife of the Rev. Ebenezer Lewis, of Santhapooram,—a branch of the Nagercoil Mission,—has, with unremitting zeal and encouraging success, devoted herself to the charge of a large Native Girls' School; and the following Letter, addressed by Mrs. L. to a venerable and excellent friend in this country, affords pleasing evidence that the main object of the writer's care and solicitude is to win souls for Christ.

Under date Santhapooram, 30th April ult., Mrs. Lewis observes:—

"Again and again, dear Madam, I have to acknowledge your Christian liberality and kindness, every fresh instance of which fills

my heart with feelings of thankfulness, not only to yourself but to God, the Disposer of the hearts of men. I know not how to ex-

press my feelings to you as I could wish; but I beg you to accept my warmest thanks for the kindness you have shown to me personally,—for your continued kindness to my school children. Oh, may you meet many of them in heaven, to sing aloud the praises of redeeming love in perfection, which their infant lips have but imperfectly learnt to lisp in the schools on earth! Then, dear Madam, you will feel that all you have done for Christ below, he has more than repaid. Then will you rejoice that he made you the honoured instrument of snatching many of these young immortals as brands from the burning. Oh, when we know that eternal death awaits those who know not God, who believe not in Jesus as the only Mediator between us and God,—oh, how should our hearts burn with holy zeal to bring these miserable heathen children to the knowledge which can alone make them wise unto salvation,—the knowledge of Jesus Christ our Lord! May God bless you, for thus strengthening our hands and cheering our hearts amidst our anxieties and discouragements which are such as no one, except those labouring among this people, can have any idea of. But though these discouragements and difficulties are at times almost overpowering, the grace of God has hitherto supported us; and the cheering effect which the continued sympathy of Christian friends in our beloved native land has upon us I cannot describe to you. However drooping our spirits may be, we feel impelled to go forward; for our friends assist us and pray for us, and the Lord of Hosts is with us; and can we despair? Oh, no; we will ever trust to our God, and have faith in Him who ordereth all things right.

“But the Lord gives us encouragements also, blessed be his name! A few nights ago, when Mr. Lewis was from home, two of my little girls came in to talk with me about their souls. I put by the letter I was beginning to write, while they, seated cross-legged on the floor by my side, freely and fully opened their hearts to me on the subject of religion, and expressed themselves in such a manner as would have gratified many a dear minister in England. They desire baptism and admission into the church; but they are very young,—the elder of the two,

Elisinal Glover, supported by yourself, being only fourteen years of age, and the other, Ellen, about twelve. If the Lord has indeed begun the work, he will carry it on to the end. I pray that they may not be deceiving themselves, but that the Lord, who searcheth the heart, may reveal to them the state of their inner man. Pray for them, dear Madam; and may the Hearer and Answerer of prayer grant us answers of peace through Jesus Christ. Last week, also, my dear husband was out three nights, and each night some of my girls came to help in the hall to keep me company. The first night, two of my other girls and I had a long conversation; and a third girl, one of our congregation, but not in the school, having learnt to read in my morning class, was with us. She is, I trust, a pious girl, and is a candidate for baptism. When one of them had read a chapter, and I had just asked the last-mentioned girl, Anna Marial, to pray, two of the widows from the almshouses came in to see us and joined us. Anna Marial prayed in such a manner as pleased and delighted me. She is a very modest girl, and I was therefore much surprised that she was able thus freely to commit herself to God in prayer before others. I know she is in the habit of having family prayer with her poor ignorant parents, who, I fear, are far from God. After she had concluded, we conversed a little with the widows, one of whom has joined the church and is a very pious woman, and the other confessed such gratitude to God for having brought her here, and given her an opportunity to learn to read his holy word as well as to hear it preached, as would have melted your heart. She is the young widow I told you of, who had had her property taken away by her heathen relatives because she had no son living, but only daughters. She sought a refuge in one of your almshouses, while she pleaded her cause in the court; and after a most tedious trial,—having had to walk forty miles and back, several times, to Tre-vandrum, and live there an unprotected widow for days,—it has been decided in her favour, and she has now taken possession. But she seems as though she could not bear to leave us. She is quite a young woman, but has buried five sons, and if these sons had not been taken away she would have

been like a heathen to the present day, in all probability. But the Lord remembered her and her two little girls in mercy. All three have learnt to read his holy word; and one of the dear girls who was talking to me at the same time she joined us was her daughter Lois, who I trust is beginning to feel anxious about her soul. This was quite an interesting evening. Two chapters were read, prayers were offered, and it was ten o'clock before the two widows left. The next evening your teacher, dear Lydia, (S. M. Glover,) came to see the portraits of some of my dear family, which she loves to look at occasionally; after which we both talked seriously to the three girls, and Lydia conducted our evening service by singing, reading, and prayer.

"The next evening I had Elisinal Glover, and Ellen Yesudial Glover, and Laura Grierson to converse with. I trust our meet-

ings together may not have been altogether in vain.

"I have this half-year more than a hundred boarders; you will therefore believe how thankful I felt when your kind contribution arrived. Two poor wandering, parentless girls,—one a Mohammedan, the other a Shanar,—I received a week or two ago; the former we named after poor Ishmael's mother, Hagar, and the other we called Robina. I shall be glad to put them in the place of the two of your girls who have left the school, viz. Annamai and Nyamapoo. May the Lord convert them both by his grace, and make them truly 'plants in the garden of the Lord, of the Lord's right-hand planting!'

"Begging your prayers, dear Madam,

"I remain,

"Most gratefully and affectionately yours,

"EMILY LEWIS."

RESULTS OF MISSIONARY LABOUR IN INDIA.

IN our Number for last February, we inserted some extracts from a valuable article under the above title, which appeared in the *Calcutta Review* for September, 1851, and which has been since reprinted in a separate pamphlet by the Author, the Rev. J. Mullens, of Calcutta.

We have now the pleasure to give a few additional extracts from the work, descriptive of the benefits conferred upon India by its *Missionary literature* :—

DICTIONARIES AND GRAMMARS.

"The LITERARY LABOURS of Missionaries in India, have been by no means insignificant. Coming to a foreign land, and to nations speaking a variety of polished languages, it has been their duty to adapt their instructions to the capacities of their hearers, to address them in their own way, and construct, *ab initio*, a system of agency, that shall directly apply Christian truth to the native mind. This object they have kept steadily in view. To Missionaries the languages of India owe a great deal. They found the higher range of terms appropriated by the learned, and they have given them to the common people. They found many of the languages stiff; they have made them flexible. They have brought down the high language of the Brahmin; they have elevated

the *patois* of the Sudra, and thus formed a middle tongue, capable of being used with ease and elegance by the best educated classes. The Tamul and Bengali languages have, especially, been formed and established in this manner. Missionaries have compiled more DICTIONARIES and GRAMMARS of the tongues of India than any other class of men. We have Bengali grammars by Drs. Carey and Yates; Bengali dictionaries, large and small, by Dr. Carey and Mr. Pearson, with volumes of dialogues. We have a Hindi dictionary by Mr. Thomson of Delhi; Hindi grammar and dictionary by Mr. Adm of Benares; a Bengali dictionary by Mr. Morton; an Uriya grammar and dictionary by Dr. Sutton; an Hindustani dictionary by Mr. Brice; a Hindustani grammar by Dr. Yates; and Sanskrit grammars and diction-

aries by Drs. Yates and Carey. We have Tamul grammars by Ziegenbalg and Rhenius; the Malayalim dictionary and grammar by Mr. Bailey of Cottayam; a Gujurati grammar by Mr. Clarkson of Baroda; and a Singalese grammar by Mr. Chater of Colombo. Of other languages we are unable to speak, but doubt not that many such efforts have been made in them likewise.

SCRIPTURE TRANSLATIONS.

" Their great work, however, in this direction, has been THE TRANSLATION OF THE BIBLE, a work, which ranks first in importance among the agencies employed for India's conversion. Besides the numerous Serampore versions, including thirty translations of the whole, or parts of the Bible into Indian tongues—and which, however good for a beginning, and however useful in powerfully directing attention to the greatness of the object, are acknowledged to be unfit for standard use—apart from the great products of these mighty minds, we have translations of the whole Bible into the following languages, carefully revised during the last twenty years. There are versions into Hindustani or Urdu, and Hindi; into Bengali and Uriya; into Tamul and Singalese; into Canarese and Malayalim; into Mahrati and Gujurati. We have ten versions of the entire Bible—not first attempts by scholars at a distance, but the work of ripe years, by Missionaries, who were constantly in intercourse with the people for whom the versions were intended. The complete New Testament has been similarly revised, and published in five languages; viz., in Assamese, by the American Missionaries; in Telugu, with much of the Old Testament, at Vizagapatam; in Tulava, by the Mangalore Missionaries; and in the ancient languages of India, the Sanskrit and Pali. Besides these again, we have a gospel or two published in four languages, spoken by the barbarous hill tribes; in Santal, Lepcha, Khassia, and the Tankari of Koteghur. Translations have also been commenced in the Punjabi. Thus are the civilized Hindus and Mussulmans of all India and Ceylon enabled to read in their own tongues the wonderful words of God, clearly and intelligibly set forth. The value of such a book who shall declare? How many years of thoughtful labour are concen-

trated in this small library of Bibles! How many millions of immortal minds will draw from it the streams of instruction, which shall convince the sinner, make the Christian grow in grace, comfort the sad, rebuke the backslider, warn all of hell, point all to heaven. Had Missionaries done nothing else but prepare these excellent versions, incalculable good would have been effected. Apart from all good to the natives, they have lightened the labours of their successors, and given them an immediate entrance to their work, for which the first Missionaries long sighed. This is an effect of past Missionary labour, which it will take a long time to develop fully. As an illustration, we quote a passage from the letter of a Ceylon Missionary, on lately receiving Mr. Percival's beautiful translation of the Tamul Bible:

" ' For several years all the Tamul Scriptures, which I obtained, were some half-a-dozen copies of the Serampore edition of the New Testament, and one copy of the Tranquebar edition of the Old Testament by Fabricius, the printing of which was so bad as to be scarcely legible. What a pleasing contrast to that state of things does our present supply of Tamul Scriptures exhibit! Now we have the whole of the Old and New Testaments beautifully printed and bound in one volume. We have it also in parts of almost every form and size suitable for distribution among the people, and for the use of our numerous schools.'

CHRISTIAN BOOKS AND TRACTS.

" The translation of the Bible constitutes but one portion of the results of Missionary labour in the native languages. In all the languages above mentioned, Missionaries have prepared a small library of Christian books, to explain and enforce the truths which the Bible teaches. In each of the chief languages, they have prepared from twenty to fifty tracts, suitable for Hindus and Mussulmans, exposing the errors of their systems, and urging the claims of the Bible upon their attention. A few books and tracts also have been similarly published for the instruction of native Christians. In almost all these languages we find translations of the *Pilgrim's Progress*; the *Holy War*; *Doddridge's Rise and Progress*; and similar works. We have books on the Evidences of Christianity;

on the doctrines and duties of the Bible: exposures of Hinduism and Muhammadanism; and in Tamul, an exposure of the errors of Popery. There is also a goodly collection of vernacular school books, Instructors, Readers, books of Bible history, and the like. Christian and Papist, Hindu and Mussulman, will find in every language of this land useful instruction in the gospel of Christ: and the stores of knowledge thus opened are enlarging every year. A fresh impetus has been given to these efforts only recently, by the proceedings of the Calcutta Tract Society; the Madras Society has followed it up; and there is every probability of two very extensive Christian libraries being rapidly formed in the Tamul and Bengali languages, containing numerous standard works thoroughly adapted to the people who use them.

MISSION PRESSES.

"There is one circumstance, which greatly contributes to the production of these native works, and in connection with which Missionary Societies have not, perhaps, received that meed of praise which is their due; we refer to the establishment of Mission Presses. At the present time there are no less than *twenty-five* printing establishments, in connection with Missionary stations in India: and it is from the facilities they furnish for producing tract and books, as well as from the liberal donations of the English and American Bible and Tract Societies, that Missionaries have been able to publish so much for the instruction of this country. Not only directly, but indirectly, have they promoted the extension of information throughout India. This example, and that of their countrymen, engaged in the periodical press, have led the natives likewise to import presses for themselves; and at the present time, in the Presidencies of Beigal and Agra, there are no less than *fifty-four* presses belonging to natives, engaged in printing vernacular works or publishing newspapers and magazines. Of these, *twenty-six* are in Calcutta.

MISCELLANEOUS LITERATURE.

"Missionary literature does not stop here. Indian Missionaries have done much towards drawing the attention of the Christian world to the claims of Hindustan upon their sympathies and prayers. Many of our country-

men engaged in Government employ have described its scenery, its productions, its history, its resources, and the social life of the Europeans, that reside within its borders. But to Missionaries are we indebted for full accounts of the religious systems professed by its people; of their religious rites, their religious errors, and their social condition; of the character of their priesthood, their caste system, their debasing idolatry, the ignorance and vice which everywhere prevail, and the great difficulties in the way of the people's conversion. While but three or four such works describe the religious condition of China, or of the South Sea islands, or South Africa, or the West Indies, we can name at least thirty works written about India by Missionaries, or containing the lives of Missionaries who have died in the country. These works embody an immense amount of information respecting the natives of India, and fully illustrate the attempts which have been made to spread Christianity among them. Neither are these of an inferior kind, nor written by inferior men. They include works by the Serampore Missionaries; by Dr. Duff, and Dr. Wilson of Bombay; the works of Messrs. Weitbrecht, Long, Wilkinson, Buyers, Leupolt, and Smith, on Missions in the Presidency of Bengal: those of Messrs. Peggs, Sutton, and Noyes, on Orissa; those of Messrs. Campbell, Hoole, Hardey, and Smith, on the Missions of South India; and the admirable work of Mr. Arthur, published not long since. They include the *Memoirs* of Carey, Schwartz, and Rhenius, the '*Sketches*' of Mr. Fox, and the '*Journals*' of Henry Martyn. Shall we pause to describe the usefulness of these valuable contributions to the Missionary literature of our Missionary age?

"Missionaries also maintain several English periodicals, descriptive of their work and its details. Of these two monthly periodicals, and one quarterly, are published at Madras; two at Bombay; and four in Calcutta. These have been most useful in recording the difficulties and encouragements of Indian Missionary life, in developing the experience of friends, and meeting the calumnies of opponents. Two of them have existed twenty years, and contain a vast accumulation of useful information."

MADAGASCAR.

THE latest intelligence from this Island (received during the last month) is contained in a letter written by some of the native Christians in March last, and addressed to the Rev. J. Le Brun, at Mauritius. As the publication of its contents at the present juncture would endanger the safety of the writers, we forbear from entering into details; but it will gratify the friends of the Madagascar Mission to be informed that the late fiery persecution (of which particulars were given in our Number for December, 1851) has ceased, and that the native Christians, estimated at about five thousand, are now, in the gracious providence of God, permitted to remain unmolested.

The young prince, and heir to the throne, who became a convert to Christianity in 1845, unmoved alike by the threats and artifices of the queen and her councillors, has honourably maintained his profession under circumstances of severe trial and difficulty, and continues, at great personal sacrifice, to protect and succour his countrymen suffering for the name of the Lord Jesus. But, while the violence of the persecutor has for the time been restrained, our devoted brethren in Madagascar know full well that they owe their present exemptions less to any abatement of the malice of their enemies, than to the signal mercies of that God in whom they have trusted; and they conclude their letter by earnestly soliciting the prayers, and, so far as practicable, the efficient aid of the churches of Christ on their behalf.

To the foregoing we may add, that a report had reached Mauritius of the death of Reniardo, the chief minister of the queen of Madagascar, and the bitterest enemy of the Christians. This event, if confirmed, it may be hoped will pave the way for the adoption of a more enlightened and humane policy; more especially as it has become evident, both to the government and the people, that measures of violence and coercion, instead of exterminating Christianity, have served only to strike its roots deeper in the soil, and to spread its fruitful boughs over a wider surface.

JAMAICA.

THE Rev. T. H. Clark, after a visit to his native country, returned to the field of labour in the middle of last May. In the subjoined communication, dated Four Paths, 9th July, Mr. Clark describes the circumstances of mingled encouragement and trial under which he had resumed his Missionary engagements.

"My last told you of our safe arrival here, and in this I shall inform you of the state of the Mission.

"The first Sabbath after our return to our people at Four Paths and Brixton Hill, was a season of rejoicing to all. We could not but

review the way in which the Lord had led us, and unitedly bless him for all his benefits.

"The chapels were both filled, and the happiness depicted in each countenance showed that our people were as glad to greet us, as we were to resume our stated labours

in the Lord's vineyard; and to seek the spiritual welfare of the people of our charge.

"Of course, twelve months did not pass away without some change having been wrought. Some whom I left here are now numbered with the dead; and, of course, their places know them no more. And two faces which were always present and very dear to us, were now absent, being separated from us by oceans, and removed five thousand miles. But though far from us, they are near to God, and, I trust, the great purposes for which they were left at Walthamstow will be answered, and the devout wishes of the committee be fully realized.

"After the duties of the day, which consisted of three public services and two classes, besides riding twelve miles, I was completely worn out, and my arm literally ached with shaking hands, for nearly all of both congregations, young and old, came crowding round to shake hands with us and express their joy at our return.

"During the week many came, and some from considerable distances, some bringing fowls, others fruit, and others eggs, as tokens of their regard, and expressive of their pleasure.

"Since my return the congregations have been good at each place, though somewhat smaller than when I left. Their condition, however, reflects great credit—and I feel pleasure in testifying to it—upon the brethren who kindly supplied, as far as their other duties would allow, my lack of service; upon the native teachers at the stations, who appear to have conducted themselves with great propriety; and upon the people, who have kept together well, though deprived of the benefit of a resident Missionary. The two schools were well attended, there being one hundred children at Four Paths school and seventy at Brixton Hill.

"Through mercy the *cholera* appears to have left the island for a time, but the *small-pox* and *measles* are spreading their influence fearfully. In the neighbourhood of

Brixton Hill the measles have prevailed very extensively. Daily the school lost eight or ten children, who had been attacked, till it was emptied; and nearly every house in the locality had some one suffering from fever or measles, although there is not, perhaps, a more healthful place in this district. One of the members of the church here came to me last Sabbath day for relief, and stated that he had no fewer than seven of his family prostrated with *small-pox*.

"You will be sorry to learn that, though we have returned so recently, affliction has been laid upon us already. About a week ago our dear boy was taken ill, his sickness pronounced to be a combination of *small-pox* and *measles*. This morning our little girl has shown symptoms of the same disease. One of our servants is also ill, and Mrs. Clark has a severe cold, and fears it may issue in something similar to the attack from which the children are suffering. But we are in God's hands, as well as engaged in his work, and I trust he will be better to us than our fears. I am glad to add that I am quite well.

"On Wednesday morning last, we were much alarmed by a very severe and long-continued shock of an earthquake. I never felt anything like it, although I have experienced several. To give you an idea of its severity, I would observe that, although there was not a breath of air, the trees shook as if agitated by a strong wind. Vessels containing water in our house were so affected that their contents were thrown away. The weights of our clock were set in motion like a pendulum; books were hurled from the shelves in my study to the ground. Our house was cracked by it, and I feared it would come down. Mrs. Clark and myself had the children in our arms at the door, and were ready to run out as soon as the building should give signs of falling. The furniture shook as if it would be thrown over. The water in the tank was so disturbed that it had to remain a considerable time before it could be used."

In the preceding letter, allusion was made by the writer to the ravages of small-pox and measles throughout the island. Concerning the progress of the former dreadful malady, some additional particulars of later date are given by another of our Missionary brethren. Under date 9th Sep-

tember, the Rev. William Alloway, of Whitefield Station, makes the following affecting statement:—

“You have no doubt already learned, through the public papers and other channels, of the dreadful ravages made in various parts of this island by small-pox. I am sorry to inform you that, during the last month, it has prevailed to a dreadful extent, and is still raging in this village. I took pains to vaccinate a great number of the children, on the approach of small-pox some months since, and others were vaccinated at the expense of the parish, so that the children are, to a great extent, safe from the disease, or have it in a mild form. But many are its victims among the middle-aged. The disease, loathsome in a temperate climate, and under the most favourable circumstances, is especially so *here* on account of the heat of the climate, the habits of the people, the want of medical attendance, and (in this place) the crowded state of the population. No language can describe the scenes of misery which I have witnessed during the last few weeks. The people, although so heavily taxed, are almost entirely destitute of medical attendance; and the parochial arrangements for the relief of the *distressed* are, that they send to the rector or custos, both of whom are resident *ten* miles distant from this. The receipt of £5 from a friend, has enabled me to supply medicines and nourishment in more than 150 cases of distress, but every penny of that fund will soon be exhausted, and the disease is still raging.

“In the course of my visits I have occasionally met with some cheering proofs of the power of the gospel to sustain the afflicted, comfort the dying, and console the mourner. It is, *indeed*, ‘the best relief that mourners have.’ A few evenings ago I called to see a

young man, who had recently joined my Sabbath class, but was now very ill of confluent small-pox. I was grieved to find that he had lost the sight of one eye; but, on the whole, I thought him better. The next day he begged his mother to let all be still whilst he commended his soul to God. He then offered a most fervent and suitable prayer, grew suddenly worse, and, in the course of the night, died. The next day, on my way from his funeral, I called to see another whom I had frequently visited before: I saw that his days were numbered. I spoke to him, but he was unable to reply; and while I was thinking for a moment what I would give him, and while his eyes were fixed on mine, and, as if anxious to speak, he breathed his last. In a moment his dear wife, fearing the worst, stepped quickly to his side, laid her hand on his chest, and exclaimed: ‘He is gone;’ and then, without another word to her friends, she clasped her hands, and looking upwards, addressed the Saviour whom they both served, saying: ‘Blessed Jesus! me no find fault with you. It good for him, though it bad for me. Poor me!’ In visiting another, a female member of our church, seeing her dreadfully ill, and unable to take a moment’s rest, I remarked, that she had need of much grace to enable her to bear her sufferings patiently. She thought, that I feared she was impatient, and immediately replied, ‘Minister! the Saviour is with me, and keeps me from fretting and complaining; and when the pain is not too severe, enables me to sing his praise; yes, to *sing* his praise. I never thought he could be so good to me.’ I need not comment on these incidents. They greatly encourage me in this hour of trial.”

DEATH OF THE REV. JOHN MELVILL.

THE excellent subject of this notice closed a life of devotedness to the cause of Christ on the 6th of August, at George Town, Cape of Good Hope, at which station he had latterly been associated in Missionary labour with the Rev. William Elliott.

The following interesting account of our departed friend and brother is taken from the *Cape Town Mail* of the 17th August.

“The Rev. John Melvill was born in London, June 10, 1787. At an early age he accompanied his father, who had the command of a vessel, to sea, and in the

year 1799 arrived at the Cape, where he took up his abode. Having enjoyed a good mathematical education, and being an excellent draughtsman, he was able at once to enter into lucrative employment as landmeasurer, and had soon the pleasure of seeing himself at the head of his profession,—being appointed in the year 1811, in consequence of his professional skill and excellent conduct, with ample emoluments, to the office of Surveyor-General. The duties of this office he discharged with great credit to himself, and advantage to the public service, till the year 1822. In the year 1812, he was received as a member of the Lutheran Church, but entertaining some scruples in reference to church government, he joined the Presbyterian Church, under the pastoral care of the Rev. Dr. Thom, of which church he became an elder; and when, on the secession of Dr. Thom, that community united itself with the Independents, he became a member and deacon of that united church. During this time his [hospitable house was the home of ministers and missionaries of every denomination, and the resort of such as feared the Lord, more especially military officers and civilians from India. In the year 1822, the failure of his health rendered it necessary that Mr. Melvill should remove to a more salubrious climate. At this time the regions to the north of the colony were in an exceedingly disturbed state, and it was judged expedient by government to appoint some suitable person as government agent in those parts. Mr. Melvill was immediately fixed upon as the best qualified by his extensive experience and well-known prudence to engage in this important mission: he was therefore invested with the needful authority, and despatched to Griqua Town as government agent. His views however, at this time, were by no means exclusively of a political character. He was ardently desirous of communicating to the heathen those unsearchable riches of Christ which he had found so precious to his own soul. For two years, he faithfully and efficiently discharged the duties devolving upon him as representative of the colonial government, and it was his privilege to be the instrument in the hand of God of preventing much bloodshed, and alleviating much suffering in those dark regions. But he soon discovered that the political relations in which he stood were altogether incompatible with the principal object he had in view in taking up his residence among the heathen; he therefore relinquished his connection with government, and entered into the service of the London Missionary Society. He remained five years at Griqua Town as a missionary of the gospel of Christ, testifying to the truth as it is in Jesus, and persuading men to abandon their evil ways and cleave to the Lord with full purpose of heart. From Griqua Town Mr. Melvill removed to Philippolis, where, under discouraging circumstances, he continued five years diligently dispensing the word of life. From thence he removed to the missionary institution at Hankey, where, during another term of five years, he laboured in the vineyard of the Lord, in company with a man of kindred spirit, the late Mr. J. Kitchingman, and where he was solemnly ordained to the work of the ministry in which he had already laboured so many years. The failure of his health again rendered it necessary that he should remove to a more salubrious climate. He went to Dysel's Dorp, on the Olifant's River, where he succeeded in establishing a missionary institution, which has been eminently blessed by the great Head of the church. Here he laboured with great comfort and manifest success for the space of eight years, but his eye-sight failing him, he removed to Matje's Drift, where for two years, in partial blindness, he held forth the light of life, and established another missionary station, which has proved a great blessing to the neighbourhood. Having now b perfectly blind, he went to Wellington, in

the neighbourhood of which he remained two years, not ceasing earnestly to testify to the grace of God. In the year 1848, Mr. Melvill removed to George Town, where, in renewed health and invigorated strength, though in perfect blindness, it was his privilege to preach the gospel of Christ with great acceptance, and with evident tokens of the Divine blessing, almost to the day of his death. On Thursday evening, the 29th ult., he preached from 2 Cor. v. 1—4. He appeared to enjoy the most realizing views of the heavenly state, and was overwhelmed by the intensity of his feelings, which almost choked his utterance. All were struck with the earnestness and solemnity of his manner, and more than one remarked, Mr. Melvill has preached his own funeral sermon to-night. Sabbath morning, he preached a powerful sermon from Isa. v. 3—5, his favourite subject; and the following evening, at the missionary prayer meeting, he offered a prayer of remarkable comprehensiveness and earnestness. His public work was done. On Wednesday afternoon, the 4th inst., he retired to his room, after remarking to one of his daughters that he had never felt himself better in his life. He was observed to spend an unusually long time in private prayer. He came into the parlour, calling some of his children to read to him. He sat on the sofa, reclining his head on the table. Continuing in this posture some time, Mrs. Melvill became uneasy, and spoke to him. With difficulty he twice uttered the name Elliott, and became speechless. He was immediately carried to bed, where he remained in a state of apparent unconsciousness till two o'clock on Friday morning, when his happy spirit gently departed, without the slightest symptom of pain or distress,—thus realizing his often expressed wish that it might please his Heavenly Father to indulge him with a sudden death!"

ARRIVAL AND DEPARTURE OF MISSIONARIES.

Rev. John Chalmers and Mrs. Chalmers arrived at Hong-Kong, June 28.

Rev. Jas. Scott arrived in London, from Demerara, Sept. 23.

Mrs. Johnston, wife of Rev. R. D. Johnston, of Vizagapatam; Rev. L. Valett and Mrs. Valett, embarked at Portsmouth in the *Trafalgar*, for Madras, September 14.

Mrs. Dalglish, wife of the Rev. J. Dalglish, of Berbice, and two children, embarked at London, per *Lady Hilda*, for that colony, Sept. 14.

MISSIONARY CONTRIBUTIONS.

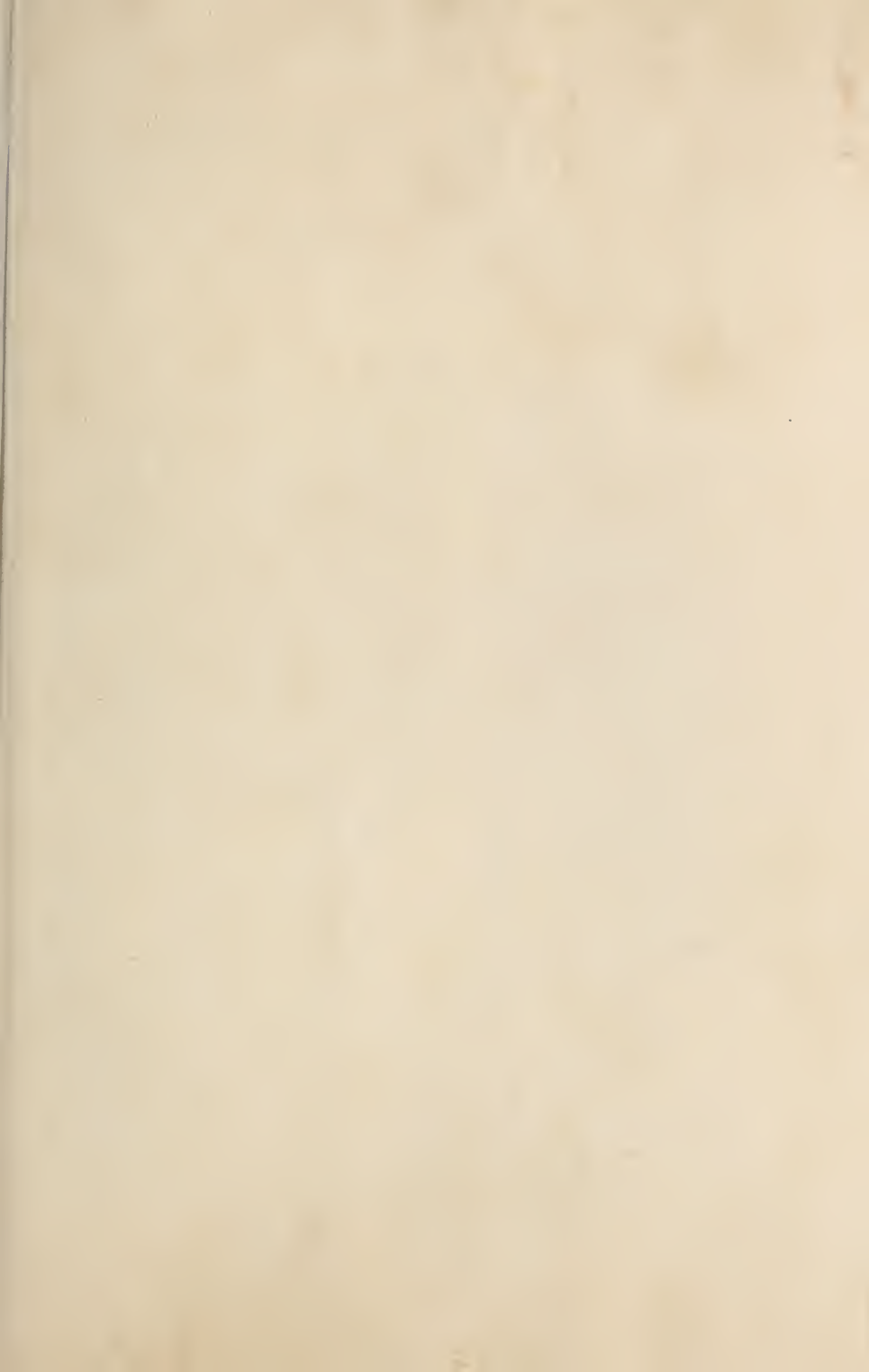
From 13th September to 11th October, 1852, inclusive.

l. s. d.		l. s. d.		l. s. d.		l. s. d.	
Z. Z., by Rev. Dr. Tidman, substitute for a Legacy.....	500 0 0	Artillery - street Chapel, Collected at Prayer Meetings.....	0 11 6	Alston. Rev. J. Harper. Collected by the Ladies.....	5 10 0	Monthly Prayer Meeting.....	1 8 11
G. A. Lloyd, Esq., Sydney, per B. S. Lloyd, Esq., ..	10 10 0	Craven Chapel, W. Reid, Esq., and Friends, for the Native Teacher, John Craven.....	15 0 0	Ditto, after Public Meeting.....	4 11 10	Missionary Boxes.....	3 1 3
B. S. Lloyd, Esq., ..	5 5 0	Holloway, Sunday-school, for the Native Boy and Girl at Cuddapah, called Mary Holloway and George Albany.....	6 0 0	Collected at Garrigill.....	0 11 8	Subscribers.	
A Friend, by Mrs. Church.....	1 0 0			Exs. 5s. 4d.; 18l. 14s. 8d.		Messrs. P. Dixon and Sons.....	5 0 0
Collected by Miss Stone.....	0 13 0			Aspatia, Collection Blennerhassett, Sunday-school.....	7 12 0	Jos. Ferguson, Esq., M.P.....	3 0 0
The Dowager Lady Buxton, for the Relief of the suffering Stations in South Africa.....	50 0 0			Carlisle. Rev. T. Hindl. Collections after Sermons.....	3 9 2	T. H. Hodgson, Esq.....	1 1 0
Mr. and Mrs. B. Webb, St. John's Wood, for the Native Boy at Trevar drum, called Benjamin William Webb.....	2 10 0			Public Meeting.....	10 14 3	J. Nanson, Esq.....	2 2 0
				Ditto, at Rockham ..	0 10 4	R. Norman, Esq.....	1 0 0
		CUMBERLAND.				Exs. 23s. 2d.; 30l. 3s. 9d.	
		Auxiliary Society, per W. Wilson, Esq., Treasurer.				Cockermouth.....	12 15 3
						Keswick.....	6 12 6
						Penrith. Rev. W. Brewis. Collections after Sermons and Public Meeting.....	8 11 0
						Sabbath Scholars ..	3 10 8

l. s. d.		l. s. d.		l. s. d.		l. s. d.	
Temple Soverby.....		2	1	Wareham.		Rochester, J. Duncan	
Juvenile Missionary				Collections.....		Macdiarmid, M.D.	
Basket.....		3	6	Sunday-school.....		(A.).....	
A Top of Honey, by				127. 3s. 4d.		1 1 0	
Master Thos. Jas.				DURHAM.		LANCASHIRE.	
Scott.....		0	10	Hartlepool.		Calderbrook, near Rochdale.	
Subscriptions and				Missionary Basket.....		Calderbrook.....	
Donations.				Collections.....		Todmorden.....	
Mr. Akitt.....		2	0	Mrs. Murray.....		Exs. 9s. 9d.;	
Mr. Bell.....		1	0	0 5 0		37. 19s. 4d.	
Mr. J. Graham.....		0	5	Children in Sunday-		Colne.	
Miss Holmes.....		1	0	school.....		Collected by Mrs. Woolley.	
Ditto, for China.....		1	0	0 0 0		Rev. R. Aspinall.....	
Mr. Jollie.....		0	10	Missionary Boxes.		Mrs. Charnley.....	
Sir George Musgrave,				Miss M. A. W. Wat-		Mrs. T. England.....	
Bar., Eden Hall.....		2	0	son.....		Mrs. B. Smith.....	
William Parker, Esq.				2 10 0		Mrs. Partington.....	
Skirith Abbey.....		1	1	Miss E. Fleetham.....		Mrs. Woolley.....	
M. J. Spedding.....		1	1	0 4 0		Small sums.....	
Admiral Vauchope,				Miss Ed. Wison.....		5 11 4	
Dacre Lodge.....		2	0	0 4 3		Less Expenses.....	
Missionary Boxes.				Master C. and A.		13 17 10	
Mr. Akitt.....		1	17	Watt.....		13 7 10	
Tamar Bailey.....		0	21	0 3 4		Hall Fold, near Rochdale.	
Misses Bell.....		0	10	Master G. Richard-		Public meeting.....	
Misses Brewis.....		3	0	son.....		Hindley.	
Mary Brice.....		0	1	0 6 0		Bridge Croft Chapel.	
Elizabeth Fawcett.....		0	5	Master S. Whit-		Collection.....	
Mrs. Halliburton.....		0	14	0 1 9		South Port.	
Misses Mallinson.....		1	1	0 10 0		Rev. J. E. Millson.	
Miss Annie Moss.....		0	6	Mrs. Greenfield.....		Collections at anni-	
Mrs. Robert Nichol-				0 4 0		versary.....	
son.....		0	5	Mrs. Battey.....		Do. at monthly	
Miss Ratnay.....		0	7	0 3 7		Missionary prayer	
Misses Jane, Ann,				Mrs. Booth.....		meetings.....	
and Margaret				0 5 0		A Friend, per Rev. J.	
Robinson.....		2	7	16 12 6		E. Millson.....	
Miss Mary Robinson		2	2	0 12 6		A Friend.....	
Ann Hobson.....		0	10	Less Expenses..		Collected by Mrs.	
Miss Annie Scott.....		1	3	0 16 0		Millson and Mrs.	
Exs. 16s. 4d.				ESSEX.		Hamilton.....	
43l. 14s. 1d.				Auxiliary Society,		Do. by Miss Great-	
Whitehaven.				per J. D. Burder,		batch.....	
Collected by—				Esq., on account..		Juvenile Missionary	
Miss McGowan.....		3	7	36 12 4		Boxes.	
Miss Foster.....		3	1	HAMPSHIRE.		William Ball.....	
Miss Gaythorpe.....		1	17	Fareham.		Ann Marsh.....	
Miss Higgins.....		1	2	Miss Scott.....		Robert Marsh.....	
Mrs. Holliday.....		1	0	1 7 0		Robert and Herbert	
Missionary Boxes.....		0	3	27. 7s.		Millson.....	
Collections after Ser-				Portsea.		Half proceeds of	
mons.....		23	2	Per W. Jones, Esq.		Miss Nicholson's	
Public Meeting.....		11	12	Ladies' Association, 11 2 2		school box.....	
Exs. 11s. 6d.				Annual Subscrip-		Mary Thomas.....	
47l. 1s. 6d.				tions.....		Robert Hargreave	
Less Expenses..		161	16	Collections.....		Tonge.....	
161 10 3				58l. 11s. 6d.		Anna Todd.....	
161 10 3				GUERNSEY.		Mary Ann Walker...	
Including 3l. acknowledged				Auxiliary Society,		Scholars in Mrs.	
last month.				per Rev. J. S.		Watkin's class.....	
DERBYSHIRE.				Line, on account.		Elizabeth Wright.....	
Toulgrave, T. Bate-				50 0 0		Mary Wright.....	
man, Esq., (D.)		5	0	HEREFORDSHIRE.		Sabbath-school, for	
DEVONSHIRE.				Hereford, per Mr. E.		Orphan Girl, named	
Exeter.				Abley, on account		Sarah Greatbatch.	
Castle-street Chapel.				5 0 0		Less Expenses....	
Collections after Ser-				CHATHAM.		61 11 6	
mons and Public				Brook Sabbath School.		Churchtown, Rev J.	
Meeting.....		41	7	For the Education and Sup-		Lee.....	
DORSETSHIRE.				port of Two Children in		69 9 2	
Dorchester.				India, to be called Naomi		Southport, Miss Amy	
Quarterly Collec-				and Mary.		Johnston, for the	
tions.....		1	13	Mr. A. T. Fordham		Native Girl at	
After Sermon.....		3	0	(A.).....		Trevandrum, called	
Boxes.				2 12 0		Sarah Johnston ..	
Henry Pulman.....		0	5	Sabbath-school Mis-		3 0 0	
F. Platten.....		0	8	sionary Box.....		Southport, Rev J.	
Mary Jane Webber.		0	5	Family Missionary		Lee.....	
Exs. 6d.; 5l. 11s.				Boxes.		69 9 2	
Isle of Portland.				Emily Fordham.....		Churchtown, Rev J.	
Contributions, per				0 3 10		Mr. Shipton.....	
Rev. C. Cannon.....		7	5	Mary Fordham.....		Mr. Carr.....	
Less Expenses..		0	10	0 4 2		Mrs. Poingdestre...	
6 15 0				Arthur John Ford-		Miss Horu.....	
Swanage.				ham.....		Miss H. Horn.....	
Missionary Boxes.....		6	16	0 2 3		Miss J. Horn.....	
Collection.....		2	13	Emma Jane Ford-		Master S. Horn.....	
94. 9s.				ham.....		Master H. Horn.....	
				0 4 10		Master Poingdestre	
				0 3 11		Collected by Mrs.	
				School Boxes.		Moore.....	
				Miss Benstead.....		1 1 0	
				0 2 8		1 10 6	
				Mr. Benstead.....		0 10 6	
				0 0 6		0 5 0	
				Mr. Alps.....		0 5 0	
				0 0 9		0 5 0	
				Mr. Lawrence.....		0 3 0	
				0 0 6		0 3 0	
				Master Hopkins.....		0 2 4	
				Miss Crondall.....		Collected by Mrs.	
				0 2 6		Moore.....	
				Fractions.....		0 0 0	
				0 0 4		0 0 0	
				6 11 2		0 0 0	
				1 11 2		0 0 0	
				5 0 0		0 0 0	
				Balance carried to		0 0 0	
				next year.....		0 0 0	
				1 11 2		0 0 0	
				5 0 0		0 0 0	

	<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>
Sabbath-school	0 10 0	Mr. and Mrs. Pinson	2 0 0	Mr. Kenworthy (D.)	1 0 0	SCOTLAND.	<i>l. s. d.</i>
		Girls' Sunday-school	9 7 3	Mrs. Pinson....(D.)	1 0 0	Arbroath.	
Less Expenses....	0 12 10	Do. Bible Class	1 17 0	E. Horton.....(A.)	0 12 0	A. Thank-offering	
		Do. Teachers	3 16 0	Collections	55 2 9	from a Friend, by	
		Boys' Sunday-school	0 13 4	Collection after Ju-		Rev. J. Gillies....	1 0 0
Additional	0 8 7	Do. 1st Bible Class..	2 4 11	venile Meeting ...	3 5 2		
1st 2s. 9d.		Do. 2nd do.	1 18 10			Banff.	
SUFFOLK.		Bordesley-st. Chapel		Less Expenses..	2 13 6	Congregational Church Mis-	
Lavenham.		and Sunday-schools	5 13 11			sonary Association.	
N.B.—The amount sub-		Garrison-lane do.				Rev. J. Murker, A.M.	
scribed for the Native Teach-		and do.	4 0 4	Highbury Chapel.		Macduff District, in-	
er, Isabella Meeking, was im-		Do.	7 11 3	Collections	13 6 5	cluding 5 <i>l.</i> from	
perfectly printed in the Sep-		Collections after ser-		Sunday-school	3 3 2	Miss Mitchell for	
tember Number; it ought to		vices	236 6 3	Per the late Mr.		Female Education	23 8 6
have been ten pounds.				Corn.....	1 10 5	Portsay District	3 16 0
SURREY.		Less Expenses..	0 15 0			Banff District	10 10 6
The Misses Drewitt							
(3 years).....	2 0 0		457 16 7	Lozell's Chapel.		Keith.	
Jas. Robertson, Esq.,	1 1 0	Ebenezer Chapel.		Misses Rogers and		Collection after Ser-	
Collected by—		Collected by—		School.....	3 2 0	mon by the Deputi-	
Miss Turner.....	1 6 2	Mrs. Barker.....	1 16 1	Sundry Donations..	0 13 6	ty the Rev. L.	
Miss Smith	2 16 0	The Misses Beasley	3 6 6	Collections	3 3 0	H. Byrnes, Esq.,	4 4 0
Miss Tupper.....	2 4 8	Mrs. F. Christian....	4 5 0			Portsoy.	
Juvenile Association	0 15 2	Mrs. Ellis	1 17 8	6 <i>l.</i> 18 <i>s.</i> 6 <i>d.</i>	707 9 1	Mrs. Marshall,	
Anon.		Miss Eliza C. Gibson	2 10 8	General Expenses	19 9 0	Teacher, for the	
		Masters E. J. and				Missionary Ship..	0 4 8
	10 8 6	S. C. Hardy	5 12 8			42 <i>l.</i> 3 <i>s.</i> 8 <i>d.</i>	
WARWICKSHIRE.		Sarah M. Jones	0 13 7	Hartshill	4 16 10	Glasgow.	
Birmingham District.		Mary Ann McLeich	0 5 0			Miss Harley, for the	
Per William Beaumont, Esq.,		Miss L. Leard.....	3 17 10	WILTSHIRE.		Native Girl, Jane	
Treasurer.		Master J. Mantle ..	2 0 0	Warminster, J. Pro-		Harley	4 0 0
A'Wesleyan.... (A.)	1 0 0	Misses Patterson...	2 2 0	vis, Esq., for the		Great Hamilton-st.	
Collection at Public		Misses Partridge ...	3 2 0	Native Teacher,		Sabbath-school ...	2 0 0
Meeting	29 10 4	Miss Redding	1 8 2	Wilton Provis....	10 0 0		
Carr's Lane Chapel.		Miss Smith	4 15 8			Inverury.	
Produce of Mis-		Missionary Boxes of		YORKSHIRE.		Congregational Church	
sionary Boxes	41 19 9	William Holloway ..	1 3 0	Halifax District.		Missionary Box ...	1 3 9
Do. of Servants....	19 1 2	Mrs. Lewis	1 5 9	Per J. Baldwin, Esq.		Collection	2 14 5
Received from Col-		Mr. John Taylor....	0 15 0	Brighouse Chapel		For Magazines	0 2 0
lectors	18 5 10	Mrs. Ann Turner ...	0 10 0	Subscriptions col-		Exs. 15 <i>s.</i> ; 3 <i>l.</i> 5 <i>s.</i> 8 <i>d.</i>	
The Treasurer....	10 0 0	Mrs. Glover, for the		collected by Mrs. Sug-	17 12 6	DEMERRARA.	
Robert Langebære,		support of the Hin-		den and Mrs. Al-		George Town.	
Esq.	2 0 0	doo Orphans in the		latt	9 10 9	Providence Chapel.	
Professor Rogers ..	1 1 0	School under the		Do. do. Mr. Atkin-		Rev. J. Kelley.	
Edward Barnett, Esq.	2 2 0	care of Mrs. Lewis		son and Miss Sug-		For the Chinese	
Rev. T. B. Barker		at Nagercoil.....	20 0 0	den	11 15 0	Mission, in addi-	
and Family	3 16 0	Mrs. Glover, for the		Anniversary.		tions to 50 <i>l.</i> acknow-	
Mrs. Thomas Avery		support of the Hin-		Square Chapel.		ledged in the Re-	
(A.)	2 2 0	doo Widows in the		Annual Collections	108 0 11	port for 1850	2 10 0
For Native Teacher,		Alms Houses at		Public Meeting ...	15 41 0	For the Madagascar	
J. A. James	10 0 0	Nagercoil, and for		Sion Chapel.		Books from late	
Mr. Hickling	5 0 0	Mrs. Lewis	10 0 0	Annual Collections.	31 16 6	Rev. J. J. Free-	
Do. extra Donation	5 0 0	Mrs. Glover, for the		Harrison-road Chapel.		man	4 4 0
Samuel Parker, Esq.	1 0 0	support of a Native		Annual Collections.	13 1 6	6 <i>l.</i> 1 <i>s.</i>	
Mrs. Parker	1 0 0	Teacher, named				CALCUTTA.	
Miss James	1 0 0	Charles Glover ...	10 0 0	Scarborough, Auxi-		Collections, 1st Jan.,	
Miss Floyd	1 0 0	Mrs. Glover, for the		liary Society, per		at Union Chapel,	
Mr. John Freeth, Jun.	3 0 0	support of a Native		Rev. R. Balmagne	50 0 0	by Rev. Dr. Bonz,	
Mr. John Freeth, Jun.	1 6 0	Teacher, named		WALES.		for the Widows' and	
Mrs. Baker	1 6 0	George Storer		Pembrokehire, English		Orphans'	
"Rain from Heaven"	4 0 4	Mansfield	10 0 0	Per Rev. J. Williams		Fund	8 4 3
Professor Watts	1 1 0	Mrs. Lowe, for the		Wolfsdale.		The Congregation at	
Mrs. Watts	1 1 0	support of a Na-		C. W. Bowen, Esq....	0 10 0	Coall Bazar Chap-	
J. Collins, Esq.	2 2 0	tive Teacher,		Mr. J. Bennett	0 10 0	el, by Rev. G.	
Mrs. Forgham	1 1 0	named James Hill	10 0 0	Mrs. L. Bennett....	0 10 0	Mundy	47 0 0
Mrs. Lee	2 2 0	School, for the		Mr. E. John	0 10 0	Rev. E. Storrow,	
Mr. Ellary	1 1 0	support of a Na-		Mrs. M. John	0 10 0	(D.)	10 0 0
Mrs. Ellary	0 10 6	tive Teacher,		Mr. T. C. Reyneth..	0 5 0		
Anonymous — Pro-		named Sarah		Mr. J. Thomas	0 2 6	LEGACIES.	
ceeds of Old Silver		Mansfield Glover..	10 0 0	Public Collection ..	1 4 6	Of Miss Elizabeth	
Coins	0 13 0	Ebenezer Girls' School,				Bancroft, late of	
"Water Instead of		for General				Park Road, Clap-	
Alcohol"	5 0 0	Purposes	11 11 1			ham	19 19
"Small Offering"	0 2 0	Ebenezer Girls' School,				Of Mrs. Frances	
"It is more blessed		collected by Eliza Cooper	0 2 6			Shepherd, late of	
to give than to re-		Ebenezer Boys' School,				Maidstone	19 19
ceive"	5 5 0	for General				Of Mr. John Tapp,	
"First the blade,"		Purposes	10 12 0			late of Maidstone.	10 0 0
from a few young		Ebenezer Girls' Day School	0 13 0				
Friends	5 0 0	School	0 13 0				
Henry Wright, Esq.	5 0 0	Mr. Baker.....(D.)	0 10 0				
Mr. and Mrs. E.							
Piercy	2 2 0						

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



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